

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 2.

JUNE 7, 1817.

VOL. II.

FOREIGN INTELLIGENCE.

ABDOOL MESSEEH.

Our Readers doubtless recollect the character and Journals of Abdool Messeeh, which were published in the first volume of the Religious Intelligencer. His name is significant of his calling which is being interpreted *servant of Christ*. He has verily proved himself to be a faithful servant, possessing in an eminent degree the qualifications of a Teacher, both as a Christian and a man.---Since the Rev. Daniel Corrie, who has been his spiritual guide and counsellor left Agra where Abdool is stationed, the care of the Church has devolved on him. All accounts speak of him as a man of piety and usefulness---When we reflect that it is but a few years since he was called from pagan darkness or Mahomedan superstition to be a preacher of Righteousness, and the short time he has been in the school of his Lord and Master, we can see the power of the Gospel on the heart of a heathen, and are constrained to look upon him as an extraordinary man.

The following letters which we copy from the Missionary Register, have been lately received from Abdool Messeeh by the Rev. Mr. Corrie. They express in the simplicity of the Gospel those linaments of the divine image, which unite the hearts of Christians in the bonds of charity, and enables us to take an Indian or a Hottentot on whom this image is instamped to our hearts and call him brother.

The First Letter of Abdool Messeeh is dated April 21, 1815. It contains an account of his daily employments, with the state of the children and people left under his care; which he describes to be much as usual, except that Mukurrim Messeeh, who has been mentioned as a promising young man, but for some time afflicted with a consumption, had died in the Lord. Abdool mentions, also, that the Rev. Mr. Thomason had lately been at Agra for five days; had inspected the affairs of the Church, and baptized five children; and that Mr. Bowley had left

Agra, with Mr. Thomason, for Chunar.

The Second Letter is dated October 9, 1815, at the time when Abdool was without any immediate helper. After mentioning the general attendance on Divine Worship, he adds,---

This sinner has of late undertaken to administer relief to poor sick people. I give them medicine and food; and, through the favour of the Lord Jesus Christ, many have received healing. Therefore, daily, many poor, destitute, sick people attend; and I have prepared the building, which Mr. Bowley left unfinished, for their abode.

On Monday Evening, we, who dwell in the Kuttra, go to Mr. Campbell's house to worship, and are comforted. On Tuesday Evening, we regularly attend for worship at the house of Sister Mihirban Khanum; on Wednesday Evening, at Mrs. Grant's; on Thursday, at the Kuttra; on Friday at Mr. Wright's; and on Saturday, at Mr. Lyon's.

Brother Khadim Messeeh, after the martyrdom of Major Showers, who, during the battle in the Hill Country, slept in the Lord Jesus Christ, remained here out of employ, and I had much anxiety respecting his state. After some advice, he seemed more established, and is now in the employment of a friend at Coel.

Make my best respects to your father, and mother, and brothers; and especially present the respects of this unworthy, to the illustrious Clergyman from whom you received divine instruction.

My Guide! through the grace of our Lord Jesus Christ, I hope, that though now we are separated, we shall be one in a few days, in that place where are eternal abodes. I have now written briefly of this evil nature, with which I have war day and

night. The more I try to get rid of the burden of it, the heavier it seems; so that in this abode of sojourning I am bowed down. May the few days of this life that remain to me, be spent in the enjoyment of His love, and in making known His Gospel!

Of Abdool's Third Letter, dated, as we have said, Jan. 2, 1816, the following is nearly a literal translation:—

To the Well-wisher of my soul. May God, the Father, Son, and Holy Ghost, give me again to see your face!

I heard of your health, and of Mrs. Corrie's health, with your safe arrival in England; and gave thanks to our Lord Jesus Christ, who had given me to hear such good news. Now may God bring on that day, when your return shall be in safety to this country!

My guide! teacher of the way of Jesus Christ! through the grace of my God, as I was engaged in the work of religion whilst you were here, to this day I continue engaged. After your departure, certain persons, whom the Holy Ghost had not found, and who had not believed with the whole heart, returned to error.

About a month ago, Sister Fuheeman left this with her children to join her husband; and I stand in doubt of her state.

My dear Brother Munoo, being in a very prepared state, slept in Jesus Christ.

The departure of Mr. — was very painful to me; when God, of his own goodness, sent to this place Mr. — and Mr. —, who through the grace of God, are exceedingly attentive to the concerns of religion, and shew kindness to us people, as you were accustomed to do. Mr. — daily himself attends, and gives the children a lesson in English. About thirty children receive instruction in English.

According to custom, Divine Service is celebrated in the Kuttra, and [here follows a long list of names] attend.

Mirza Ameer Beg (mentioned in former reports.) I hear, professes himself a Christian before all.

Inayut's mother (Abdool's sister,) being offended that I wished her to appear in public, returned to Lucknow, where she fell ill; and about a month since, Inayut and Nuwazish went to see their mother, and are not yet returned. Two letters have come in succession, informing me that my mother has become paralytic, and is likely to die: so I have obtained leave of Mr. — to go and see her, and Mr. Lyons has engaged to attend to the Church during my absence.

My guide! perceiving the unfruitfulness of my nation I have omitted to send a daily account of proceedings to Calcutta. For I know not what will be the end of any one; and feel ashamed before God, day and night; and continue instant in prayer, that God would preserve them all, and me also, from every error.

A letter arrived from England for this unworthy, from Mr. Josiah Pratt. I have written and sent off an answer, which you will most likely see: there is therefore no need for my mentioning the contents.

The girl, Rosee, whom Mrs. Corrie instructed for Miriam Khanum, was so afflicted at her departure, that she fell ill; and Miriam Khanum could do nothing to cure her. She was always saying, "Send me to the Lady." I took her from Miriam Khanum; and, for eight months, tried many remedies. She frequently appeared getting well; but day and night her desire was to see the Lady. During that period she read three of the Gospels in Hindoostanee, and got by heart the whole of the Catechism. On a sudden she was again taken ill, and died in the very act of prayer. Only two hours before she died, she made this request—that, by any means, we would send her to Ma'an (the name by which the children distinguished Mrs. C.) In all my life, I never saw in any such love; and, for the satisfaction of Mrs. Corrie, I tried much to preserve her life; but I submit to the will of God.

After your departure I fell dangerously ill; but my Lord Jesus Christ himself delivered me: and God has

brought this advantage out of the necessity that I was under of using medicine, that now I administer it to the people of the city. I give medicine and food, at my own charge, to the poor, and have collected nearly fifty books on Medicine. From the time I commenced this plan, 300 people, by the favour of God, have received help in different diseases. God often, by this means, makes some of this city, who were enemies, to become friends. Many of the poor of the city come; and, taking occasion from their bodily complaints, I try to heal their souls; and three or four poor sick creatures, whom I had brought into the Kuttra, went out of the world depending on Jesus Christ. May the Holy Spirit so shed down his grace, that, like as many attend for bodily healing, they may assemble for spiritual healing?

May the respects of all the people of the Hindoostanee Church be acceptable to you and Mrs. Corrie? and may my respects be acceptable to Mrs. Corrie, and to your father, and mother, and brothers and all the pious people whose faces I have not seen!—Now may the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore! Amen!

SABBATH SCHOOLS.

In our former numbers, we re-published from the Religious Remembrancer, some Extracts from a work entitled, the Sunday School-Teacher's Monitor, by the Rev. Thomas Raffles.

EXTRACT III.

Having fixed your rules of conduct, secured the affections of the children, and ascertained the dispositions and capacities of each, the way seems prepared for the successful application of the second class of means.

2. *Those which are immediate*—which bear directly on your object. And these are INSTRUCTION, EXAMPLE, and PRAYER.

INSTRUCTION.

Teach them to read the Bible. The Bible is the hallowed source of all re-

ligious knowledge. All other compositions are but streams, and must necessarily partake of the imperfection and pollution of the channels through which they flow. Like Moses, take your children to the rock at once, let them drink at the fountain head, and imbibe truth, pure from the living spring. Every object at which you aim for the children committed to your care, both for the life that now is, and that which is to come, is secured in the Scriptures; and a character formed upon their model, and regulated by their principles, cannot fail to adorn society on earth, and shine with resplendent lustre amongst the saints in heaven. One grand excellence of the Bible is in its universal adaptation. It is fit alike for the peasant and the prince. It is not framed merely for the learned and the polite, though there are in it mysteries which may employ the erudition of the one, and beauties of imagery and of style which may captivate the taste and imagination of the other. But the Bible is *the poor man's book*. Its genius, when understood, must especially endear it to the poor. To them it presents support in oppression, ease in pain, wealth in poverty, honour in obscurity, freedom in servitude, and life in death. The poor have the Gospel preached to them; and rising from their scanty meal, and emerging from their miserable cellars on the Sabbath day, they and their children may hear of bread that cometh down from heaven, and eat and live for ever. Nor is there any point of moral, social, or sacred duty, for which the Bible does not provide a principle, a precept, and a pattern. There is no relation of life which has not its due instruction and its striking example in the Bible. Here the father learns affection, the mother tenderness, the child obedience, the friend sincerity, the master kindness, the servant fidelity. Its principles too are powerful, as its precepts are pure, and its examples bright; principles to the apprehension and influence of which, the minds of children early and rapidly unfold;

principles derived from the nature, the claims, the perfections of God; from the life, the obedience, the sufferings of Christ; from the bliss of the redeemed, and the torments of the damned. These are scattered up and down through the firmament of revelation with an unsparing hand; and, thick as the stars that cluster in the milky way, afford light and animation to the traveller in his path to heaven.

Nor is it enough that you teach them to read the Scriptures, you must *explain them in a simple and familiar style, suited to their capacity*. Whilst reading, if any passage occur where you have reason to suspect the meaning is not known, you must pause, and address them as Philip did the eunuch, *understand thou what thou readest?* Thus you will convey *sentiments*, and communicate *ideas*, which is your object, but which the mere art of reading will not do. And to accomplish this, it is necessary that you should, yourself, study the sacred page, and make yourself familiar with its meaning, else the questions of a child will frequently confound you, and you will be compelled to confess your ignorance where you ought to display your knowledge. If ministers must study for their instructions, a Sunday School Teacher must for his. His subject is the same; his object is the same: and the consequences of ignorance or error, in either case, are equally serious and awful. A Sunday School Teacher, who enters into the spirit of his work, will carry the impression of it into all his researches after knowledge; he will study that he may be enabled to communicate; he will collect that he may have whereof to distribute; and, unlike the student who is impelled in the accumulation of knowledge by the solitary and selfish principle of personal gratification alone, he will be delightfully animated in his researches after information, and taste more exquisite luxury in the pleasure it imparts, from the hope that, in the communication of it to others, he shall make multitudes as wise and happy as himself.

For the furtherance of this important object, *use the various helps which are afforded you in the many excellent catechisms, hymns for children, and other publications, which contain a brief analysis or simple exposition of the Gospel*. I scarcely need address to you a caution as to what sort of catechisms you employ; and exhort you to beware, lest under the specious pretence of keeping all controverted points in divinity from the children's view, you teach them a system of mere formality, from which all the grand and essential doctrines of the Gospel are excluded. Nor let the mere committing of these catechisms, &c. to memory, be the point at which you stop; but rather use them as your text-book in the communication of knowledge.— Upon every printed question you may ask a dozen, to ascertain the actual information of the child, and to direct your own endeavours in adding to the little store. Nor let the scoffs and jeers of *rational religionists* and *philosophical Christians*, ever deter you from insisting, in your free and affectionate conversations with the children, chiefly on those all-important truths, those radical and essential doctrines of the Gospel, which lie at the foundation of real and vital godliness; and stript of which, the Bible is little better than the ethics of Aristotle, or the morals of Seneca. Oh! teach them early their depraved and sinful state; teach them the purity of God, and the perfection of his law; teach them his claims on their obedience, and the consequences of their rebellion; teach them the necessity of a new heart, and an interest in the Saviour's blood. Lead them early to the cross of Calvary for shelter from the curses that roll from Sinai, and say perpetually, as you point to Jesus, *Behold the Lamb of God, that taketh away the sin of the world*. Begin, continue, and end with this. Let every thing else be subservient to it, connected with it, or dependant upon it. Deem nothing accomplished till you see their minds savingly impressed with these momentous truths, *for what*

would it profit a man if he should gain the whole world, and lose his own soul. When you have resigned them to the world, let them not have to learn their malady, or seek the physician from another, lest no friendly voice should ever warn them of their danger, but they, discovering it too late at death, should sink to hell with execrations on your name.

(*To be continued.*)

State of Religion.

In Commencing our second volume we have the delightful task of presenting to our Readers a general view of the state of Religion throughout our highly favoured land. We have heretofore given particular accounts of Revivals of Religion in many of the places mentioned in the following narrative. Yet, when we review it in the aggregate, we are cheered with the fond hope that the rays of light which shine upon us are indications of the approach of that glorious day when the Church shall triumph.

A NARRATIVE

Of the state of Religion within the bounds of the General Assembly of the Presbyterian Church; and of the General Associations of Connecticut, of New Hampshire, and of Massachusetts Proper.

Every thing which relates to the Redeemer's kingdom is important to the world, and of peculiar interest to the people of God. The General Assembly, therefore, feel a pleasure in presenting to the churches, under their care, a summary of the state of religion within their bounds, during the past year.

In entering on this duty, they cannot conceal their grief, that, in many parts of our wide extended country, there are many vices still prevalent, such as profaneness, intemperance, sabbath-breaking and gambling; vices, these, which will always be, whilst they continue, a cause of just complaint and of deep regret. In many instances, however, a check has been given to these degrading and sinful practices, by the salutary operation of moral societies. Societies of this character, if instituted on proper prin-

ciples and conducted with suitable prudence, promise to be very useful in laying, at least, an outward restraint upon the disturbers of the peace and order of society.

In some instances too, we learn, with feelings of the greatest concern that the walk and conversation even of professors, are not such, as becometh the gospel of Christ. They are cold and formal in their demeanour, and in their conduct conform to the vain customs of the world. Alas! they seem to have forgotten the solemnity of that transaction, when they laid their vows before the altar of God, and avouched the Lord Jehovah to be their God.—The General Assembly feel it to be their duty, tenderly, but faithfully, to warn such of the danger of their condition, and the pernicious influence of their example, and earnestly to exhort them to strengthen the things that remain, which are ready to die.

Fidelity to the churches requires that these subjects of grief should be presented to their view; yet it is not to be understood that the evils complained of, are more prevalent than heretofore. There is, indeed, abundant reason to believe they are not. The general aspect of the church of God has never been more favourable within our knowledge, than at the present time. The age in which we live is to be characterized as the age of christian charity. Numerous associations are formed, which have for their object the alleviation of human misery; associations, by the efforts of which, the widow's heart is made glad the orphan's tears are wiped away, and poverty is relieved in its cottage of sorrow. Nor has benevolence limited her exertions by the temporal necessities of mankind. A higher object has claimed her attention, and received it. The spiritual interests of the poor and the ignorant, have been considered, with a solicitude and a promptness, unparalleled in the history of the world.

In very many of our cities and populous villages, Sabbath schools have been instituted for children and adults

in which thousands are taught to read the word of God, and are instructed in the principles of religion. They are led also to the sanctuary of the Lord by their teachers, and thus enjoy the benefit of that gospel which, otherwise perhaps, multitudes of them had never heard. Connected herewith, we would like wise note the instruction of the young and ignorant by catechising, and the institution of Bible classes, in most of our congregations; for these form a striking feature of the day. God has blessed these efforts, and Zion hath multiplied her children.

Religious Tract Societies are increasing, both in number and in exertions, to the manifest advantage of truth and piety.

Missionary societies also claim from the general Assembly a distinguished notice—aided by those consecrated treasures, which have been placed at the disposal of these associations, the Gospel has been faithfully and successfully preached through a wide extent of country. It is with emotions of joy, which cannot be expressed, that we have heard of the zeal, the patience, and the intrepidity of those heralds of the cross, who, in the true spirit of their missionary character, have penetrated far into the wilderness, and have proclaimed salvation through the Lord Jesus Christ, where the gospel before had been scarcely ever heard. Never, never before have such narratives been presented to the Assembly; so interesting in their detail, so cheering in their aspect.

In more places than one, the Spirit of the Lord has shed down his holy influences on their labours; so that many precious souls through their instrumentality, it is humbly hoped, have passed from death unto life, and are enrolled amongst the friends of Jesus. It is a pleasure too, of no ordinary kind, to be able to state, that the missionary spirit is increasing both among preachers and people; and many young men, entering the ministry, are not intimidated by the exertions and privations of a missionary life;

they are ready to spend, and be spent, in that blessed cause, which contains in itself a character of infinite importance:

“Enough to fill an Angel’s hands,
It filled a Saviour’s heart.”

In the establishment of Bible Societies there has been the most extensive combination. Within the hallowed circle of their operation, all denominations of Christians have met. And the past year will be remembered, by future generations, for an expression of attachment to the sacred volume, by the increase of these Societies, before unknown. And here, it ought not to be concealed, that, the Establishment of the AMERICAN BIBLE SOCIETY has been a principal means of giving this impulse to public sentiment. There is a grandeur in its character which commands respect—and an influence in its extension, which must be felt.

Among the patrons of these charities which we have recorded, and who merit the gratitude of the church, the General Assembly recognize the unceasing efforts and liberality of *pious females*—their benevolence has flowed in various channels, and their zeal will be long held as a precious memorial of their virtue and their piety.—The Cent Societies are peculiarly their own, by which sixteen young men have been supported the last year in whole or in part at the Assembly’s Seminary at Princeton. *Go on ye sisters in Zion and ye mothers in Israel until the earth shall be filled with the knowledge of the Lord!*

The monthly concert for special prayer has been almost universally attended; and herein a union of sentiment and desire, has been expressed by our churches, which affords the brightest prospects to the Redeemer’s Kingdom. Indeed, Zion has been evidently extending the curtains of her habitation. She has lengthened her cords, and strengthened her stakes. The number of her branches has been increased, and her members been multiplied. Until now, we have never known such bright displays of sove-

reign grace, nor marked so distinctly, the triumphs of the cross of Christ. God has indeed been seen, in the operations of his spirit, to have dwelt with man upon the earth. It is the Lord's doing, and it is marvellous in our eyes.

From the particular accounts which the Assembly have received, from the Presbyteries under their care, they feel a high satisfaction in learning the measure of ministerial faithfulness, with which the pastors of the churches have generally discharged the arduous duties of their station. The labours of many of them have been particularly blessed by the great head of his church, who, when he ascended up on high, received gifts for men. Some have been honourably employed in building up the saints in the faith and order of the Gospel, whilst others have been permitted to witness among their people the powerful influence of converting grace, and have seen sinners flocking to Jesus, like clouds and like doves to their windows. This will be abundantly evident by recording some of the wonders which God has wrought. And here, the assembly would particularly mention the Presbyteries of *Northumberland, Champlain, Grand-River, Cayuga, Onondaga, Geneva, Columbia, and Jersey*, as greatly distinguished by the glorious manifestations of divine mercy, to some of the congregations within their bounds.

In *Northumberland Presbytery*, the congregation of Shamokin has been graciously visited with an out-pouring of the divine spirit. And though this be a day of small things, much good has already resulted from this merciful visitation, and we cannot but hail it as the token of a brighter scene.

In the *Presbytery of Champlain* there have been several revivals of religion, which have gladdened the hearts of ministers and christians, dispersed through that region. More than an hundred souls, in the course of eight months, have been made the hopeful subjects of Divine grace in the congregation of Malone. In *Chateaugay, Constable, Bangor, Moira, and*

Dickinson, Plattsburgh, Chazee and Lewis, the power of that Holy Spirit has been felt, by which we are convinced of sin, and converted unto God.

Grand River Presbytery has experienced the loving kindness of the Lord, and received the word of his salvation—Zion's friends rejoice and magnify the riches of his grace. In the congregations of *Austinburgh, Morgan and Rome*, the work has been powerful and glorious. In *Greene, Aurora, Lebanon, Jefferson, and Bucksville*, the Lord hath manifested the power of his Gospel.

Cayuga Presbytery is among those favoured portions of our church which the Lord hath blessed indeed. *Ithaca, Lisle, Sempronius, Scipio and Danby*, have richly partaken in divine influence; but, especially, have we to mention the congregation of *Lock*, as particularly distinguished for those trophies of grace, which the Lord hath gathered to the honor of his glorious name.

In the *Presbyter of Onondaga*, the congregations of *Homer, Fabius, Cazenovia, and Otisco*, are to be numbered among the places which it hath delighted the Lord to bless—Here a rich harvest of souls hath been gathered; and the spirit of God hath descended, like dew on the new mown grass.

Geneva Presbytery also, has been remembered with times of refreshing from the presence of the Lord. The effusions of Divine grace have been copious and extensive; and the heavenly influence has been particularly shed, upon the congregations of *Bloomfield, Lyons, Romulus, Middlesex, Gorham and Palmyra*—Hundreds of the wretched sinners of our race, have been brought to cry out “*what must we do to be saved,*” and here have found that Saviour, whose blood cleanseth from all sin. Similar influences, though of a less extent, have been experienced in the congregations of *Geneva, Rochester, Buffalo, Wolcott, Victor, Livonia, and Hamburg*. The results of these revivals, it is impossible for us to estimate—They will doubtless be better learnt around the throne

of God and the Lamb, from the songs of the redeemed.

The Presbytery of Columbia record, in their reports; illustrious mercy and wonderful grace—The Lord has visited several destitute places within the bounds of the Presbytery with his comforting and reviving influences. The congregation of Catskill and Cambridge have been manifestly blessed of God. But, in the city of Troy, the glory and the grace of God has been displayed with peculiar splendor and holy triumph. About 500 in the several denominations, are said to have professed the name of Jesus—some of all ages and conditions, from the child of ten, to the old man of eighty years, have been made the subjects of divine mercy. What heart does not exult in such a work of the Lord, and take part with these blessed intelligences of the throne of God, who desire to look into the mysteries of grace, and rejoice when sinners repent.

The Presbytery of Jersey speak of wonders of mercy. And scenes of Divine and sovereign grace are exhibited in some of their congregations, overwhelming by the grandeur of the work, and the extent of the operation. Two congregations in Newark, and the congregations of Elizabethtown and Orange have felt in *very deed* that the gospel of Christ is the power of God unto salvation, unto all who believe. The congregations also, of Connecticut farms and Bloomfield, have received a copious effusion of the spirit of God. Multitudes, in this region, have embraced the Lord Jesus in hope of eternal life. The attention of the people of colour is here said also, to be excited to the great things of their peace.—This Presbytery reckon more than fifteen hundred persons as being either deeply impressed with the importance of religion, or else triumphing in the joys of faith, in the societies here recorded.

The Theological Seminary at Princeton, is kindly remembered of God, and its influence is most happy. The missionary spirit, which is manifestly increasing in this institution, is a subject of pleasing congratulation to all

the friends of the Redeemer's kingdom. The number of students in this seminary is forty-seven.

The Theological Seminary, under the care of the *Synod of Virginia*, is also represented in a prosperous state.

The Assembly further notice with pleasure, the general attention and exertion to alleviate the condition of the people of colour, in almost all parts of the country—A society has been formed for the colonization of free people of this description, and is patronized by the first characters of our nation.

An institution, likewise, is established under the direction of the *Synod of New-York and New-Jersey*, for the education of men of colour for the ministry, and as instructors of their brethren.

From the *General Association of Connecticut* we learn with interest, that some revivals of religion have taken place, and the cause of Jesus is advancing. Many happy fruits of past revivals are now enjoyed, and great things are still doing for Zion in that section of our country. Bible, Tract, Missionary Societies are numerous, and useful in their influence; especially a society for the education of young men for the gospel ministry, which promises much good. We rejoice to learn, that in this state there is also a Seminary established for the education of heathen youth in our own country, at which there are twelve of this description, from different countries. And also, an institution, which hath for its object the education of the deaf and dumb. This establishment is in successful operation, and is supported by the general liberality of the country.

In *Massachusetts Proper*, there have been some revivals of interesting character and extent. The blessed fruits, resulting from the showers of grace which were mentioned in our narrative for the last year, will be held in everlasting remembrance by the people of God. The various societies which have been established in this state to promote christian morals, and

to extend the kingdom of the Redeemer, have continued their efforts with undiminished zeal and success. To individuals whom God hath distinguished by the possession of wealth, he has given the disposition to become distinguished benefactors of the church.

The Theological Seminary at Andover is flourishing. It has sixty-seven students; many of whom, like their brethren in the sister seminary at Princeton, are devoted to missions. The society, recently established to educate pious young men for the christian ministry, promises much good to the church. It has on its funds, sixty-six students in various seminaries, and in various stages of academical learning.

From *New Hampshire* we are happy to learn, that the interests of evangelical religion are in a progressive state. That a missionary society has been long established, together with a Bible Society. Societies, for charitable objects, and for the reformation of morals, are multiplied and attended with salutary effects. About 20 congregations have been blessed with revivals.

From *Vermont* we have no formal report; but, by authentic information, we learn that upwards of one hundred societies have been visited with effusions of the Holy Spirit. The work is most remarkable and illustrious. The heritage of Zion is refreshed, and the temples of the Lord are filled with worshippers.

On the whole, the past year has been a year of Zion's glory within our bounds. Cheering are the prospects of the future; and the signs of the times deserve our deep attention. The church is, at present, to be viewed in a light peculiarly interesting. The friends of Zion are awake from a long sleep. The heralds of the gospel are running to and fro through the earth, and knowledge is increasing. Mighty exertions are now making throughout the christian world. Emperors and kings, with men of every rank, combine their efforts to circulate the sacred scriptures around the globe. Prejudice and bigotry, which have so

long separated those who served our common Lord, and promoted a common cause, seem by degrees to be passing away. The spirit of God is marvellously shed forth on some parts of Zion.—Fervency and concert in prayer, appear to be increasing among christians. May we not then hope, that the night is far spent; that the day is at hand? may we not hope, that the time approaches, when the kingdom of this world shall become the kingdom of God and his Christ? Even so, come Lord Jesus, come quickly! Amen.

Published by order of the general assembly.

Attest,

WILLIAM NEILL, Stated Clerk,
Philadelphia, May 1817.

REVIVALS OF RELIGION.

Through the kindness of the Rev. Samuel Godard of Concord, Vermont, we are enabled to present our readers with the following account of a work of grace in the towns of Barnet, Vt. and in Lyman, N. H.—Who can read such a display of Divine Sovereignty without saying that it is the Lord's doings, and it is marvellous in our eyes? Who can witness such a revival of religion, without being convinced that it is the work of the Holy Spirit? and like the preacher mentioned in the narrative, being brought to believe in those doctrines of Grace, which are the Christians life and hope.

To the Editor of the Religious Intelligencer.

Sir,—Perceiving what interest you take in publishing, and what pleasure your readers receive in perusing narratives of revivals of religion, I submit to your disposal the following account of a work of Grace, and the establishment of a church.

If it be refreshing to the friends of the Redeemer to hear that the churches are repaired, and their converts multiplied, it must be equally cheering to learn that the waste places are built up, and portions of Satan's empire becoming like the Garden of God.

The work referred to has been carried on in part of the town of Barnet, Vt. and part of the town of Lyman,

N. H. separated by Connecticut River, and lying at the foot of the 15 mile falls. The town of Barnet is settled principally by emigrants from Scotland; brought their Minister with them; are Seceders, and have no religious connexion with any of the churches in this region. A small village lying on the banks of Connecticut River, settled by Native Americans, have had very little connexion with them in religious matters. Indeed, although respectable for morals, there was not, a few months since, a visible christian amongst them. The first ppearance of a revival, was on the 23d of July last; when the writer of this account, passing along there as a Missionary, preached a lecture on the subject of repentance. Several persons were awakened, some of the first influence in the village, and were not ashamed to make the enquiry, "What shall I do?"

Although this was the first visible appearance of an awakening, yet it was found that God had used various means before this with individuals, which had brought them to more than an ordinary degree of consideration.

The same week, a few impressed females set up a weekly meeting for reading the Bible and other religious books. They had met but a few times before they began to pray; and ever since, with increased numbers, observed it as a prayer-meeting. Meetings were soon established among them upon the Sabbath; the Scriptures and sermons were read. A young man who had recently experienced religion, and had come to reside among them, could pray. There soon became more praying men; conferences and prayer meetings before unknown in the place, were set up, and attended with the deepest interest and solemnity. Religion, which before had been wholly neglected, now became the principal object of attention. One after another, were hopefully brought to experience that love which passeth all understanding.

In November, it was thought proper to form the little band of converts

into a visible church. Twenty were found, on examination, to give evidence of a change of heart; who were willing to come out from the world, and publickly to enter into covenant with God and one another.

The relation of the experience of the candidates—the explanation of the confession of faith and covenant—the separation which took place—the administration of the ordinances, with the other exercises on this occasion, had a deep effect on many who attended. This was the first time they had preaching on the Sabbath. The work advanced.

About this time the work of the Lord began to extend over the River into Lyman; many who came out to see, were constrained to acknowledge it the work of God.

That part of Lyman refered to, lies in a bend of the river, and is separated from the other part of the town, by a ridge of mountains; and has been generally overlooked by Missionaries, who have passed along this way.—They have, however, generally been supplied by methodist preachers, having two living among them. One of them having for some months doubted the truth of some points in their doctrine, left preaching; and searching the Scriptures, seeing the work of God going on near him, under the influence of the doctrine of grace, and being assisted by Scott's Family Bible, and Dr. Griffins lectures, he became convinced of the truth of the System of doctrines, generally denominated calvinistic. The other preacher finding their meetings thinly attended, gave public notice, that they should give them up.* About this time, two members of the newly formed Church in Barnet, being on this side of the river, with several others, who embraced the doctrines of grace, agreed to set up a weekly conference, expecting but very few would attend. They were however, happily disappointed; their meetings were soon crowded,

* An attempt was, however, soon after made to revive them again.

and a solemn attention was excited to eternal things.

They had for some time very little ministerial labours among them; but their conferences, prayer meetings, meeting on the Sabbath, and private exhortation, were wonderfully blessed. Old and young were made to tremble, and numbers were soon brought to rejoice in that glorious government, they had always opposed.

Over this ground I had occasionally travelled, as a missionary for several years: and although I found a few friends, yet by the greater part I was treated with the utmost indifference; partly on account of indifference to any religion, but principally on account of the doctrines I preached. Sometimes I was grieved that my audience consisted of a smaller number than were saved in the Ark.

Now, nothing could exceed their anxiety for the labours they had despised; no place could be found to hold those who were willing to come together.

On the 16th of February, the first Sabbath that ever a Minister of the congregational order preached in this place, (half a day excepted) there were 22 admitted into the church.

There have been additions at several other times. The work has been gradual, and its general features similar to most of the extensive revivals of this day of wonders.

In this place, (including the part of Barnet referred to above,) which a few months since was a moral wilderness, there now exists a lively and vigorous church of 77 members, walking in the faith and fellowship of the Gospel: others are expected to unite soon.

These were taken, from those upward of 60, and down to about 12 years of age, from the most influential and the most obscure—the strictest moralist, and the openly vicious—the most affluent, and the most dependant.

About 30 of the above are in the bloom of youth, and about half of these are orphans; let the fatherless rejoice in that God who will take them up, if they do at all call upon his name.

Thirty-six, (excepting several who

had before been baptized on their own faith,) were covenant children, gathered in from among the residue of men, on whom the name of the Lord had been called; and 41 were sons and daughters of strangers, who have gladly received the word, and were baptized. Fifty-three of the children of these believers, have already been publicly devoted to God, and received the seal of the righteousness of faith. Other parents expect to improve the first opportunity.

Although, as it respects most of them, their teaching before had been of a different kind, the converts cordially receive the system of salvation by Sovereign Grace, so far as they can understand it. The sisters in Lyman, when they had learned the benefit of the throne of Grace, established a prayer-meeting on the same day of the week on which the sisters in Barnet meet, and are punctual to attend.

The work has been principally confined to two School districts, one on each side of the river. The pious instructions of the teachers, have been some of the most successful means.

C. Emory Esq. instructor in Lyman, being himself a subject of the work, used his influence and was blessed; 11 of his scholars, with himself, have already confessed Christ before men. The faithful exertions of Miss Abbot, who kept school in Barnet, were blessed to a number of her Scholars.

On a season of examination, several of the children from 12 to 14 years of age, stood boldly before a crowded assembly, and humbly confessed themselves to be very great sinners; verbally related what God had done for their souls, and spake the praises of the Lord, to the astonishment of the enemy and the avenger; and drew tears from almost or quite every eye which beheld them.

The labours of Mr. M. who had been the preacher referred to above, who has now united with the church, with several of his former society, have been blessed.

About 5 or 6 weeks of Missionary

labours, 3 or 4 other Sabbaths, and a few lectures by the nearest neighbouring Minister, is the amount of ministerial labours, during the term of this revival. The work has strikingly shown that God can, if he please, bless any means, or work apparently without them.

REFLECTIONS.

1. Let those who have taken a deep interest in favour of the wilderness and solitary places, who have prayed, labored, or bestowed for their benefit, "thank God and take courage." You are already receiving the earnest of that glorious reward that is connected with your benevolent exertions. The parched land is already breaking forth into pools of water, and the whole wilderness will soon blossom like the rose. "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the *work* of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. The blessings of many ready to perish shall come upon you."

2. Let the parsimonious, who have withholden from this glorious work of benevolence, more than is meet, look on their gold and silver which "is already cankered." Pause, and consider, "the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last day."

3. Let those who carelessly sit from year to year under the faithful preaching of the Gospel, or neglect to hear it when they have it near their doors, remember the account they must give for slighting those blessings of which many are in want. Let them remember how many have repented under some of the first Gospel sermons they have ever heard; yea, let them *for once* seriously look forward to the judgment day, and consider how many millions will then rise up in judgment against them.

4. Let those who have children committed to them, realize that they have precious and immortal souls, and seek for those instructors who will en-

deavour to promote their eternal welfare, and not those who will make them more the children of wrath than before. *Parents*, let all the *energies* of your *souls* awake to this subject; and take measures to remedy the existing evil, before your children are ruined.

5. Let the friends of the kingdom of Christ, though but few and feeble, and destitute of preachers, hear and obey the direction, "Forsake not the assembling of yourselves together as the manner of some is, but exhort one another, and so much the more, as ye see the day approaching." Has God given any more liberty to break this command than any other? Will he be less angry? Assemble in the love of God, pray, sing praises unto the Lord; read the Scriptures, and books written by holy men; exhort one another, confess your sins one to another, and pray one for another. God will bless his own institutions. Walking in the fear of the Lord, and the comfort of the Holy Ghost, you will be "edified and multiplied." Use the means, and God will soon furnish you with a Pastor after his own heart.

6. Let the sisters in Zion remember how much they can, and ought to do by their prayers, and labours in the Gospel. Your sex, indeed, had the disgrace of introducing sin into the world, but you have had also the honour of introducing the Saviour; and of first publishing the cheering intelligence of his resurrection. God has crowned with wonderful success, the exertions of many pious females; go and do likewise, and the Lord prosper you. Although you are not to be public teachers, you have already done much; and much remains to be done. The males have for thousands of years, been engaged in schemes of ambition, scattering blood and death in their paths, and for the ignoble purpose of raising empires that immediately crumble to the dust, and pass off like a phantom. Let it be your sole ambition, to be the first in advancing the *empire of be-*

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revolence, which shall rise and advance without measure or end.

SAMUEL GODARD.

Concord, Vt. May 16, 1817.

N. B. God has appeared to gather in his elect in Danville. About 70 have been added to the church, others are giving glory to God and making confession.

Extract of a letter from the Rev. J. Reed, dated Manlius, N. Y. May 23, 1817.

The Presbyterian church and Society of Manlius village are small, but both, especially the church, are increasing. My first acquaintance with them was in February last; since which, 14 have been admitted to the church, and 6 more have been examined and approved, not yet received.

The word preached is heard with silent and fixed attention, and in some cases with sighs and tears. Conferences are frequent and well attended, as also are meetings for special prayer. A few are under religious awakening, and impressed with a sense of their sinfulness, are enquiring after the way of salvation for sinners. In short, such are the tokens of a visit from the Spirit of Grace, that some are encouraged with the hope that a revival is near.

Grand River Education Society.

How pleasant to see the wilderness budding and blossoming as the rose. It must gladden the hearts of Christians in New England, who have contributed of their substance to send missionaries to the new settlements to see that their labours and their prayers have not been in vain. How grateful to see those places beyond the mountains which were lately calling on us to come over and help them; now helping themselves; like children that have been nourished in feeble infancy, they have arrived to manhood. They are building churches, settling ministers, and forming Societies for the purpose of furnishing others with ministers and the Bible. Verily the kingdom of Heaven is like a grain of mustard seed planted in the earth, and behold how fast it branches.

At a session of the Grand-River Presbytery at Austinburgh, Ohio, February 11th 1817; it was moved to take measures to form a Society for the education of indigent pious young

men, for the ministry, within the limits of this Presbytery.

Considering the destitute situation of many churches and congregations among ourselves, with respect to the means of religious instruction, and the great and increasing call for ministerial labours, in many parts of our land, and the world at large; considering, that at the present day, there is a call for special efforts, according as God has prospered his people, to raise up men to go forth into the extensive fields, which are becoming white to harvest, and considering the importance of some general plan of operation, whereby many in different places, may be enabled to act in concert, and bring their small scattered sums into a common stock, that they may be expended to the best advantage. The Grand-River Presbytery, think it important to form a general Society, for the purpose of aiding in the education of pious indigent young men for the ministry, and adopt the following as a constitution.

ARTICLE 1. This Presbytery shall be the general Society, for this purpose.

ART. 2. The object of this Society, shall be to procure and apply the means of assisting pious indigent young men, in obtaining an education to prepare them for usefulness in the work of the Gospel ministry.

ART. 3. The business of the society, shall be transacted by a board of nine trustees, (five of whom shall be ministers, and four laymen) and treasurer, who shall be annually chosen by ballot at the annual meeting.

ART. 4. It shall be the duty of the trustees, in such manner as they may think best, to solicit donations, and the aid of auxiliary societies; to examine and select the proper objects to receive the assistance of this society, and to appropriate the monies paid into the treasury, in such manner as in their judgment, will best accomplish the object of the society; and to make a report of their proceedings at the annual meeting of the society.

ART. 5. It shall be the duty of the Treasurer, to receive all donations

and contributions presented to the Society, to keep an accurate account of the same, and to pay them over from time to time, according to the order of the trustees, and to make a report of the whole, at the annual meeting of the Society. The Treasurer shall also be bound in a reasonable sum to the faithful discharge of his duty.

ART. 6. No person shall receive the assistance of this Society, unless he exhibit evidence of piety, promising talents, and of being a proper object of charity.

ART. 7. If any person will pay annually fifty dollars, or any auxiliary Society a hundred dollars, such person or Society shall have the privilege of naming a person to receive assistance from the Society, provided the person so named be approved of by the trustees.

ART. 8. If any person shall be disposed to contribute to the establishment of a permanent fund, either in money or other property, such donations shall be thankfully received, and faithfully applied according to the benevolent design of the donors.

ART. 9. Every person receiving assistance from this society, shall be bound, whenever called upon by the trustees, to refund to the Society, with lawful interest, such sums as he shall have received, in case he does not devote himself to the gospel ministry.

Officers.

Rev. Messrs. Joseph Badger, Giles H. Cowles, Jonathan Seslie, John Seward, Henry Coe, Col. E. Austin, Deacon Levi Tomlinson, Deacon David Hudson, and Riverius Bidwell jun. Esq. *Trustees*, and Jedediah Burnham Esq. *Treasurer*.

The following letter was received by the Secretary of a Society for the relief of poor and pious ministers in England.
Rev. and dear Sir, May, 9 1815.

May our dear and gracious Lord return into your own bosom, and into the bosoms of your highly respectable and wonderfully beneficent Society, their long, their very long series of unparalleled donations to me so un-

worthy. I beg you will be pleased to accept yourself, and present to them, my most grateful and heart-felt thanks for——, which I yesterday received in a Bank of England note. It pains me much to be so troublesome to you and them, and sometimes I really know not what to do. I have six children dependent upon me, which with my wife and self make *eight persons*, irrespective of my children who are out in different situations. I humbly bless the Lord for strength to labour, which he knows I do, and that severely. My labour here is much more than it was in——, where I served five distant churches, and travelled all weathers about five thousand miles per year.

The incessant duty of this parish is immense, to be performed by one individual; and I apprehend it has already much affected my health; and yet I praise the Lord to have the duty to perform. The Lord's day I sometimes find very trying. Many weddings, christenings, and funerals, besides three services, morning, afternoon, and evening, in a very large church, which is supposed to hold between three and four thousand people: but here comes my great and inexpressible comfort: this church is crowded throughout every part of the day, and no possibility of getting a seat, unless people come quite early. The Lord abundantly owns and blesses his own word from the lips of so poor and weak an instrument; as I really have neither gifts nor talents; but yet the Lord blesses and owns the word in a most extraordinary manner. This he does to humble and comfort me, and to shew the power is all his own. I tell my friends, and I have no doubt of the fact, the Lord lets me do more in my study on my knees in prayer, than in my sermons delivered by me from the pulpit; and this is a way in which any man, however moderate his abilities, may be useful. I was not always of this opinion; but the Lord taught me. He is an excellent master; and I evidently see the good results of his lessons: and I hope he will keep me in

his school while he keeps me in the world; and make me learn, as he knows I am a dull and idle scholar.

From the Christian Messenger.

BALTIMORE FEMALE MITE SOCIETY.

IN consequence of an account published in the Christian Herald, in June last, of the formation of a society in Newark, (N. J.) to aid in establishing schools for the education of heathen youth in India, a few ladies in Baltimore formed the benevolent design of attempting something of the kind among themselves. They mentioned their plan to several others, who entered into it with promptitude; and on the eight of January of the present year they met, and formed a society denominated the "Baltimore Female Mite Society, for the education of heathen children in India."

Although the annual subscription is but fifty cents; and notwithstanding the severity of the season, the Directors were enabled, by the blessing of God upon their exertions, and through the liberality of their fellow citizens of both sexes, to collect, by the beginning of April, SEVEN HUNDRED DOLLARS; which they have transmitted to the Treasurer of the Board of Commissioners for foreign missions, in Boston.

The following letters passed between their Secretary and Dr. Worcester, the corresponding Secretary of the Board.

Copy of a letter from Miss Rebecca Rooker, Secretary of the Baltimore Female Mite Society, to the Rev. Dr. Worcester, corresponding secretary of A. B. C. F. M.

BALTIMORE, APRIL 6, 1817.

SIR,

The very important and affecting communications received at different times from our missionaries in the east, having created much sensibility in the hearts of some persons in our city, and induced them to interest themselves in the behalf of the poor heathen, with the hope of being enabled to snatch a portion of them from that benighted state in which they are

at present plunged, a society has been established, denominated "The Baltimore Female Mite Society, for the education of heathen children in India." This Society, having been in operation three months, has collected the sum of seven hundred dollars, which will be transmitted to Boston immediately upon receiving information from you, sir, to whom, and in what way, it should be forwarded. The object of the society is the education of heathen children; and the money is to be exclusively appropriated to that purpose. Dr. Worcester will please to lay this letter before the Board of Foreign Missions. The earliest answer to it, together with the latest intelligence from Bombay, will be gratefully acknowledged.

By Order,

REBECCA ROOKER, *Secretary.*

Dr. Worcester's answer to the above.

SALEM, APRIL 22, 1817.

DEAR MADAM,

Your favor of the 6th inst. was early received. I am greatly rejoiced to learn, that the females in Baltimore are coming forward with so noble a spirit of liberality, to testify their love to their Lord and Saviour, and to "minister to him of their substance," for the advancement of his glorious work of grace and salvation among the poor heathen. In regard to the money collected, or to be collected, you will receive the particular information which you desire, from our treasurer, Jeremiah Evarts, Esq.

Our "latest intelligence from Bombay," was down to the last of last September. Our missionaries were proceeding in their work with great diligence and ardour. Every day they preach to the heathen, at the places of their resort, and in their own language, the words of eternal life. They had translated, and were about printing for distribution, important portions of the Holy Scriptures, and some religious Tracts. They had under instruction in their family and in their schools, about two hundred heathen youth and children; and in

this department particularly their prospects were very encouraging. In beholding, however, the many millions around them in the most deplorable state of moral corruption and wretchedness, their hearts seem to melt within them; and they plead in the most earnest manner, for the help and the prayers of all who love the Lord Jesus, and those for whom he died. They will not plead in vain. Prayers will be offered for them continually, and free-will offerings for their help will continually be made. With such sacrifices God is well pleased; in such sacrifices the benevolent heart finds the richest satisfaction. The members of "the Baltimore Female Mite Society," I doubt not, have felt, and will more and more feel, the import of the words of the Lord Jesus, when he said, "It is more blessed to give than to receive."

To them I beg to tender through you the christian salutations of the board of commissioners; and am,

Dear madam, very respectfully
your friend,

S. WORCESTER,

Cor. Sec. of A. B. C. F. M.

Miss Rebecca Rooker.

On the 1st of April last, a Female Society was formed in Lebanon, Exeter, (this State) consisting of about 40 members, called the Newel Society, the object of which is to aid in Foreign Missions.

The Officers for the present year are:—

Mrs. Mary Gurley, *President*.
Mrs. John Bartlett, *Vice President*.
Mrs. John Fowler, *Secretary*.
Mrs. Roger M'Call, *Treasurer*.
Mrs. Amos Bill, }
Miss Lucy Abel, } *Directors*.

In the same place, the young gentlemen have lately formed a Bible Society, as auxiliary to the Bible Society of this State.

The Officers for the present year are:—

Mr. Elisha Porter, *President*,
Mr. Ezekiel Clark *Vice-President*.
Mr. Henry H. Abel, *Secretary*,
Mr. Seth Bartlett, *Treasurer*.
Mr. William Hills, }
Mr. Chester Bill, } *Directors*.

POETRY.

We are happy to insert the following lines as the first essay of a female friend, written while surrounded with domestic cares.

Address to the 2nd Vol. of the Religious Intelligencer, which bears the heavenly motto.

"Behold I bring you good tidings of great joy."

Go messenger of Love, and bear

Upon thy gentle wing,

The song which seraphs love to hear,

And angels joy to sing.

Go light upon the splendid dome

Where wealth and grandeur dwell,

And speak of better joys to come,

Of brighter glory tell.

Hence, unsuspected wing thy way

Into the middle sphere,

To every cumber'd Martha, say

Go cast on God thy care.

Then to the cottage most obscure,

This blessed truth convey,

Jesus tho' Lord of worlds, was poor!

And in a manger lay.

Go to the heart with grief oppress'd,

And dry the sorrowing tear,

Extract the thorn that wounds the breast,

The drooping spirits cheer.

Go say to Zion, Jesus reigns:

By His resistless power

He binds thine enemies with chains;

They fall to rise no more.

Tell how the Holy spirit flies

As He from heaven descends,

Arrests His proudest enemies,

And changes them to friends.

The skeptic lays his reasonings by;

The infidel believes,

The persecutor learns to pray

And life and hope receives.

Tell how the islands of the sea

From their dumb idols turn;

Ere long tribes was in a day,

To the Redeemer born.

Some few of Judah, now begin

To mourn their unbelief,

And fly for refuge, from their sin

To Jesus, for relief.

Thus go, and round another year,

Light, life, and truth, convey;

Let him that hath an ear to hear,

Hear and with Joy obey.

On the 14th Instant, the Ladies in Granby Massachusetts, presented thirty dollars to the Rev. Elijah Gridley their pastor, to constitute him a member of the American Bible Society for Life.